11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13

131 of the stream is wild and solitary. The jungle overhangs the water and only once in a great while does a tiny wattle-and-daub house, the home of a collector of wild rubber, appear in a small clearing. At even greater intervals, the launch passes or stops at little hamlets of three to six such houses, which form the trading centers of the scattered collector population.

[43] Several days and barely 400 miles of this travel bring the voyager to the trading posts which conduct sporadic business with one segment of the Mundurucú population. There are a few such establishments, all situated on the Tapajós River near the mouths of its eastern tributaries, the Cadiriri, Cabitutú, and das Tropas. A number of Mundurucú villages are at the headwaters of the latter streams, and an occasional Indian, distinguished by tattooing, unusually ragged or ill-fitting clothing, and impassivity of facial expression can often be seen at the trading posts. Racially, the Mundurucú does not stand out sharply, for Caucasoid genes [44] are as thoroughly distributed among the Indian population as are Indian genes among the local Brazilians.

If one wishes to reach the village of Cabruá, a typical Mundurucú community of the savannah lands east of the Tapajós, it is necessary to ascend the Cabitutú River in a canoe. After five days, or more during the rainy season, of dawn-to-dusk paddling, the port of the village is reached. This consists of a cleared stretch of river bank and a trail that leads to a house about 100 yards away. The house is usually occupied only during the dry season, when some residents of Cabruá go there to pass the summer in fishing and rubber collecting. To reach the village, one must walk a half-day overland from this point. A well-beaten trail leads from the valley of the Cabitutú and over a ridge, dipping down again to cross a small stream. It continues through the forest and then abruptly emerges onto a sun-scorched savannah. The journey is then near an end, and a few miles of slow but steady ascent through the grasslands and past isolated clumps of forest bring one to the village.

36 The majority of the Mundurucú now live on the banks of the larger streams of the area in order to have convenient access to the rubber trees that grow there. Only 300 Indians live in the contemporary savannah villages, but 700 reside on the Cururú River in contact with a Brazilian Indian Service post and a Roman Catholic mission staffed by Franciscan priests. Another 200, the most acculturated part of the population, live among the Brazilian population of the Tapajós River. [173] But the region of mixed savannah and gallery forest east of the Tapajós River is their traditional habitat. Most of the events recounted in their mythology are believed to have occurred there, and this has been their homeland throughout the historic period and, according to Mundurucú tradition, since the creation of man.

178 621 341 The modern savannah communities have preserved traditional Mundurucú architecture and village plan to a greater extent than the riverine groups. Each has two to five dwelling houses and a men's house, arranged in a circle about a central plaza. But whereas the plazas formerly served as ceremonial and dance precincts and were kept free of weeds, they are now rank with underbush. And the houses are considerably smaller, reflecting the diminished population of the